

M2550

Must Remain in  
Transcription Room

Group IV/Lunch

Westtown/Barn

Saturday, Sunday March 8,9, 1975

MUSIC

MR. NYLAND: ( ) whole little conglomerate including Amity; including ( ). I would suggest if someone has any writing ability, or has a very good feeling about such new people who want to know a little and come here for a very definite reason, and maybe out of curiosity expecting an--a great number of monks, or people interested in spiritual welfare, or who have already a very definite heavenly face, facial expression. You know, maybe they're very dissatisfied when they see, sometimes, our behavior. But could someone - or a few - make an attempt to write something? And to have it--we publish it in some way. Like a little brochure, or a memo; or a mimeographed sheet to be given to such a person when he comes to the office, because usually that is where they have to report. And then they say, well here he is, or here I am. And then immediately you say, here, read it. (Group laughter) Because you probably don't know yet where you are. So, you put him on a chair, says read it first, don't ask questions - just read it. Well, imagine yourself in that kind of situation - reading. Here is the Barn; and then a question: why did they come? What can I expect? What is here that I hope for? Which way do I go? When do I eat? What will I do now? Can I work? Or should I sit in the Guesthouse during the day, biting my nails, or not knowing I have no friends. I don't know about so and so, but someone, some--somehow somebody recommended the Barn to me as an, a little bit, let's call it, little school, dedicated to the ideas of Gurdjieff. And I'm interested because I read somewhere; I've heard about him. And now I like--would like to know what do you people really do, and why are you all together? And what is there as ~~xxx~~ rules? How

should I conform? You understand what I mean?

To put a person at ease; at least that they know. And if further information is necessary - this is the telephone of the office. And perhaps you could communicate with so and so who's in charge of such and such a department, etc. Maybe it could be used also for inquiries from outside. What are you people doing there in Warwick? Are you a school, or something and can I join? And how much is the cost? And such kind of information. So, instead of writing a letter Dear Sir; or Dear Peter; or Dear what you are - here is an answer to your note and then go into a whole rigamarole about the Barn and-- all we have to do then is put a little piece of paper, mimeo--mimeo sheet in an envelope - and let them read it. It's not that I want to organize things; don't misunderstand it. I'm not interested in that kind of a things; to make it public knowledge, only when it is necessary, when there are, and might be inquiries. Because there are new people. I've also seen them; and they don't really know what to do. And they do probably their best and perhaps they have no friends. And the trouble is - we are not friends of them. Of course it would be perhaps much easier if I asked several people to take care of such people. But all of us are busy. And if we happen to be at the Barn - it is for lunch. But for the rest of the time you're supposed to do something else - not at the Barn. And then to telephone and then to say: so and so that is here - somebody would like to see you. That you cannot expect either. So, in order to overbridge that, perhaps a little statement of that kind would be of help; and if anyone has any ideas about it then please write it up soon, and let's see if we can solve that particular little problem. Of course it's a little problem.

The big problem always remains to satisfy such people when they come; or for them to find out that there is something for them; or perhaps even better, that they find out soon enough that there is nothing for them.

We have the same difficulties whenever new people come to a group in other --other cities. What are we going to do with them? You invite them to the group - to the first meeting they can come to. We have it in New York. Well, you can't stop them from asking questions - particularly when they are really curious. They want to find out they have read a smattering of perhaps ALL AND EVERYTHING; maybe Ouspensky, somehow, in any event, they want to know something about Gurdjieff. And then they ask a question. Well it is a group where they talk about Work. And then maybe you can always tell them: why don't you listen? But there is really very little that you can hook it on to. And there is particular way by which you can foresee where they are; and what actually is their expectation. And if they do say something it must be on what they, perhaps, seem to know. And you cannot tell them immediately - all we do is to Work on yourself. So now, go ahead and Work on yourself without telling anything of how to Work.

I don't think it's a question of telling such people too much. But you have to tell them something. And then, what you have to tell has to be put in a fertile soil. So I think new people first should tell us: what they are, their background, what have they been doing? A little bit of an indication of what is their attitude towards their own life up to that point, culminating in the reason for com--wanting to come to a group, or coming to the Barn. And then on the basis of that kind of knowledge, perhaps, an answer can be given. And most likely when, for new people, certain suggestions could be made that they ought to apply Work as they understand that, if it has been made clear to them, and if such a group, as I've said before, starts out with a statement about Work - we understand, as Work, the following. Then, of course, you can expect, of new people, will either listen, or they will quit. And of course you would like to keep them, because that's the whole idea of asking for new people - to spread the Gospel, as it were. But it requires, on the

part of ourselves, a very definite attitude. For instance at the Barn, when you see a new face do you ever go up to such a person and says, how come you're here? Not that you have to say, let me introduce myself, my name is so and so and now we can start the conversation. I don't ~~mean~~ mean that. I mean a certain form of kindness to make them feel, at least at the beginning a little bit at home. And to send them in the right direction. Communication with each other also, with strangers. Always, perhaps, expecting and hoping that there may be some reason that they come that you can help with. That you actually can help them in a definite way, or a certain way for them. AT least you can make them feel a little bit at home. So that when, they have a chance to talk with you. And maybe, when they run around and the next day and they stay a little longer then again they can find you and then you can talk, or rather, you can tell them what you think they ought to do, or whatever questions there may be. You tell them, we have meetings, we have a lunch, we have activities - such and such and such maybe there is Work here and there. Do you have to earn a living? Or have you some money saved up that you can sit it out? Be here for a week - like a vacation?

In any event, find out a little bit about such people. And to see what you can do for them. I meant to start this meeting by asking what about your week? Here it is Saturday. Do you ever make a weekly report for yourself about your behavior? About your production? That is the manufacture of new articles? Or a sale report. What have you given to others? What kind of production quality was in there? What new material have you gotten hold of? Have you changed - converted into more useful forms new ideas, information about some book? About a conversation you had-some person you met who told you about such and such which you ought to look up? which aroused your interest, which then added to knowledge in a particular form? Or a conversation you had with someone which gave you strength and hope and encouragement to make preparations for the

following week. Or to admit that you have not done what you thought you would do. And perhaps you could do it next week. So, on this week-end and for that matter any week-end, you have to take some stock of yourself-an accounting. I call it a weekly report of your production distribution and consumption. Those are the three most important parts of a person. When he lives -he takes in, he digests and he exhales, he receives. He makes use of it and starts to give. That's a very simple statement. And perhaps you make plans to give-next week. You find out that if it becomes a little more organized for yourself-like we say many times at the end of the day-How did I spend my time? I was engaged in this and that. And there was too much and I got too tired. I couldn't handle it" At the same time also, a loss a loss of energy-Waste. Did I turn off all the lights? When I saw the light that wasn't used? Did I really care for certain things instead of going out of their way on the other side of the road? Did I actually consider someone? And if there was any possibility for me to help-did I do it? Even if I could have was I very busy? I've tried this and I've tried that. A weekly report, as it were, a summary of your daily activities. We talk about that many times-at the end of the day before you go to sleep, preparation for the next day. To put yourself, again and again, on a certain level. An understanding that you will reach about yourself. More of that self knowledge-of the kind, sometimes, quite subjective, and quite belonging to ordinary life, and living in unconsciousness. But it will be helpful-you become familiar with yourself, with your aspirations. That is that what you receive from the outside which affected you. With the conversion into inspiration. <sup>HAT</sup> ~~Tab~~ is the wish in our termino-lazy to Work-Work on yourself to become more acquainted with the reality of Truth to find out more about what you actually are. What experience you have had of that kind of reality. Of your inner life. How often ~~have~~ were you touched within your Magnetic Center? How many times you would like to write up the moments you'll never forget? What kind of history are you writing in your diary? I know it takes time, but in relation to an aim I think it is worthwhile to

to consider it. If you really want to grow up I think every once in a while, you must measure yourself. Like we used to do when we were young and you were interested in your growth. Particular when you had sisters and brothers and it was a kind of pride when you grow -- grew a little bit more than your younger sister and maybe if she had ambitions to beat you to it. (The next week. (?) I think I told you, sometimes we had that kind of thing in our house-special place-like a post with little indications almost carved out of the post itself-with the date. And a realization that after two months, <sup>how much</sup> you have grown. We are in the growing years as far as Work is concerned. This is the time when there is still enough material available to be used as fuel; this is the time when there is A great possibility of changings--changes taking place. In the very beginning when one starts to grow up, you don't have much material. You're just growing up and attend to your ordinary life that requires all the attention and most of your energy. Don't bother little children too much with Work on themselves. There is not enough as yet to Work on themselves. Aside from the fact that they do not have <sup>Enough</sup> ~~any~~ friction as yet; and a little friction is necessary, and it also will go quite a ways. But then in the growing up period, and now applying it to spiritual development to that what you see as a possibility when once the door is opened to the chance you have for further growing up with your inner life. And that then the questions will come. And, of course, then there is material available. And then there is also a growing pain, a wish actually to utilize as many moments as you can. There is a period in one's life in which there is a tremendous possibility of that kind of growth. And unless you stay alive there will be a little bit of old age also in a spiritual sense of being satisfied already with what you have and not wishing to shake the tree too much. To be satisfied because you have Worked for it and you feel entitled to sit down. I talk about the growing period now because that really applies to us. And then when that is the case don't

overfeed. There is a golden Mean, that what is needed for your growth; to adjust your growth to the amount of food you can take in. Suffient for frowing, not too much because it would be too much extra, and you won't be able to grow; you cannot contain it. And even if you put itin, it would be a waste because it won't be used. Sometimes it occurs to me that the Barn is a little bit too concentrated. And, of course, that's the nature of the Barn, it cannot be helped. We built it that way. That is the atmosphere around the Barn, quite definately, is filled with certain kinds of thoughts, and perhaps even memory associations; reasons why it happens to be and a group of people coming together who sometimes remember themselves. And then you have towards Work sometimes a feeling that you ought to utilize everything possible and that the whole damn day you have to become conscious, or you have to keep<sup>on</sup> thinking about Work, or you feel that when you think you to do immediately something regarding it, regardless of ordinary conditions of life. And that sometimes you don't pay attention to ordinary life because you want to become ~~more~~<sup>too</sup> perfect, too soon. I call it of course, overfeeding. But common sense is the regulator for that-enough to eat, to see that your conscienee is satisfied, not over eat, to see that your consciousness knows the regulations of your psychological stomach. That we have to learn. In that way we remain alive, alert to Work; and aware of the growth of oneself. About that, sometimes you have to talk together, because other people can help you. They can say don't look so heavy, what's the matter with your face; its all wrinkled up because of the heavy thoughts you have? The necessity for having to Work and being under that kind of pressure. And no more joy because all the time you think you ought to Work and you cannot do it. Because its obvious that you cannot do it. You can love God, you know, but it does not mean that you have to think about him all the time, or even feel his presence all the time. We are not in that surrounding of God, although he may be omnipresent. We don't know, even, where he is. And it does not mean in ordinary life ~~in~~ particularly in the conditions which happen to be on Earth, we are even able to ~~that~~

think of God all the time and become prematurely so perfect that you ought to be removed from this Earth. There is a reason that we are here. There is a reason that why we leave. It's up to us to find out with common sense how to spend the time. Either for unconscious existence of maintenance, or for a desire expressed very definitely in terminology of Work on oneself, in the direction of a development of one's inner life. And I as a man, remain in between. And I can take from one and take from the other. I can give to one and give to the other I remain within myself an equilibrium and in an orderly state, so that when I give in one-in one direction, I know I don't give it to the other. And there is no accusation when it is not possible for me to combine (the)both. That is, whatever I do, should have the right kind of mixture. Air and gasoline in a carburetor-of course, they have to be put together in order to make the engine run-in a certain proportion. And my life, ultimately, should become then that I really am conscientious and Conscious. And at the same time, unconscientious and unconscious. But in the proper proportions so that I still continue to grow and give that what is most important to God. And that which is of less importance to (Mormon)?) I must find what is this division within myself that is why I suggest a weekly report. How much have you given one way or the other? How much have you received? How much credit have you put in the bank? in Heaven? How much will you be able to draw on when you get there? What wealth do you actually possess? Either in liquid assets or that what was investment. Which is not so easily put in terms of psychological money of exchange. All such things come up, I believe, when you want to Work; when you become stimulated; when you are reminded; when you feel that your time ought to be spent in one way or other. And when there is that balance-it will not tire you. Not in the real sense that you feel that you have to sleep, but in a certain sense that you can sleep-almost instantaneously-fallin asleep for 2 or 3 minutes. Then again, waking up refreshed, because the balance that takes place in that form of sleep is allowing oneself to be what one is, is sufficiently available for

each person to come to the proper proportion of a division of energy within himself. You might say that is the key to the riddle of one's life -to be able to go through life with concern and unconcern. With enough of oneself in relation to God-and pray to him, and remember him, and to live in a certain way in accordance with the image you have formed about heavenly matters. And at the same time, there is your life on Earth still allotted to you, still under a certain responsibility because you have not been as yet, taken away. And that means there is still something to be done as long as you feel that there is life to do it with. And in that respect then, the balance which must be for each man is to become harmonious. In that development Gurdieff is so beautiful that he keeps us on Earth, as it were; he doesn't pretend to tell you-go up as soon as you can; kill everything that you now are attached to, make such a simple statement to yourself, as if tomorrow morning you already could go to Heaven. No---it is always through this Earth! The finishing up of that what is needed; cause you happen to be here to see the responsibility for being here-reason and aim of existence. And then paying enough! Not too over much-but enough. Like air in the carburator and enough fuel to make it run in a homogenous mixture. A carburator, when it is well adjusted, is in harmony. There is a material put in-something comes out of great use to the engine. So the atmosphere of a man who Works has to produce that kind of quality around himself, that he then, in being, is! And actually on that basis can be understood and can give and can also expect! And this balance of harmony within himself will give inner joy. I do not know if you want ot ask questions-you're quite welcome to ask them, and we can talk about it. It might (be) such certain subjects that you are interested in, and maybe of use to other people. It's not that I want to talk about my own ideas, and what I think you ought to know, because I do believe that you already know enough of what I have been talking about. Have you any kind of particular subject what was not clear on Tuesday, or Wednesday or Thursday? It is the end of the week. How can we make a beautiful day tomorrow-on Sunday, without too many questions because they

all have been answered? Without too many complaints because there was a misuse of energy; without too much negativity because that wasn't life. With a great quantity of possitivity with endeavor to see what might come and have force, desire, strength and no fear. That we actually live to morrow, on a Sunday the way we would like to live. The first day of the week, for the new weekly report, so that afterwards on a Saturday again, or the week-end - you can say, The week began just beautifully for me, when I was awakened I realized that I happen to exist. And at first, I thanked God for letting me wake up. Because I am grateful for being awake, physically, that I can get up and move around and behave like a man ought to behave, then at least, there is a chance that something can take place, and that I can be to some extent at least, a director of what I ought to do, and start with this development of myself! See if you have any questions-let me know, now.-----

Elaine - Mr. Nyland

Mr. Nyland - Yeah?

Elaine - Elaine

Mr. Nyland - Who is it?

Elaine - Elaine

Mr. Nyland - Elaine, Yes?

Elaine - I had an experience recently that caused me to look at something in a certain way. I was getting out of bed, and I was continuing with that task with the alarm clock I talked to you about in N.Y., and I had done that and then I was making another attempt as I was getting out of bed and had a very strong sense of registration. And then I got up and it suddenly struck me- that here I was doing something that was like a connection between the spiritual and the physical-being my body, and then something that I was attempting to create-and it was just suddenly I wanted to understand more-it just somehow like the mystery of it or something struck me. It was that relationship that I wanted to know more about.

Mr. Nyland - Do you remember when Gurdjieff talks about phosphora?

Elaine - Yes, we are reading that at the reading at the Barn.

Mr. Nyland - All right. Flour and Water-but it has to be baked. Sometimes I say, -mind and feeling. It has to be baked by means of experience. Then it becomes edible. Then it becomes useful to me, and I can profit from it, because I can digest it. Whenever there is outer life and inner life, they have to join together with me-within me. I become the distributor of the form of energy which can be produced when these two, the influences of outer life and inner life are taking place in me; but I have to---- I have to give them an opportunity to meet them--meet each other. I say that is the experience of life which both of these elements are subject to an outside influence. When we talk about chemistry-and I have two particular --not necessarily elements but some chemical substances, substances I put together, they are active on each other; that means that they are reactive; they have the possibility of acknowledging the existence of themselves; (and that they are pos (?);) it is possible then to create a chemical reaction. In order to speed up that process, many times I use heat. I put them in a test tube, in the proper condition in which they are; and I heat them up. And the process of fusion, or the chemical affinity that they have for each other-is reduced in time-that is, it takes a shorter time. And the heat that is given is necessary for that kind of fusion in order to produce then a final product, which of course, is more use than the two materials I started out with. It is so with outer life and inner life in the right proportion otherwise there would not be the proper reaction. If one is too much and the other too little, then, of course, there is an overpowering influence of one or the other. If the proportion is right-everything matches. And then, that what are certain number of molecules in one-has an equivalent number of molecules in the other. Dependent on the capacity of action sometimes one chemical is more active than another. If it is more active, I need less of it in order to produce the final result of equilibrium. When the outer <sup>would</sup> ~~would~~ is in great quantity, I need less of the inner in order

to produce a combination between the two. At the same time the final result is dependent on what is required as a result of such a reaction, and may be the outside world has to be served by something that receives from the outside world in large quantity. And it may not be possible to put too much of an inner quality with that--because it doesn't deserve it that. I have to measure that what I'm doing with that what is required of one (me). And in the use of energies of different kinds, I have to be very careful that I use only energy, I sometimes call it, of a higher quality, in a specific manner. --not too much and not too little. Because the end product may be closer to an unconscious state, and not as much a conscious state that I wish to reach. Whenever I'm on Earth I still am--sur--in--I still am sur--supposed to be unconscious in many ways because the Earth requires that of me. If I want to do xertain things on this Earth I have to select the kind of energy necessary for the accomplishment. And I'm not entitled to use energy of a higher quality when it can be done with something of a lesser quality. That again is common sense! But in each kind of reaction, any kind of production on the part of myself, I can always add a little bit of that elixir of life which I call my inner existence. Even one drop is sometimes enough to give it a different kind of a color. And so, I must see how much can I spend of one or of the other. Because I remain responsible for both, And in that way I can combine outer life with inner life in that way, I become a conscious and conscientious man, because I know how to behave in regarding the influence which I take in from left to right. Sometimes, as you probably remember, I compare it to walking up Lexington Avenue when it goes up the hill; when the road is a little bit--when there is some kind of a hill around 100, 106th Strs. or wherever it may be. And the side streets are the influence on me, I can be driven into one of the side streets by a strong current, and then I disappear from the Avenue. But if I have an aim to walk straight north or south and only influenced by East and west then I can let as much as is necessary

for the continuation of my walk up the avenue with whatever--whatever the difficulties are in walking in that direction I can take from the streets which I pass, each block, certain quantities of energy, just enough for me to continue with my aim. I think that is the way one should live one's life. Not retiring from Earth, paying attention to it whenever necessary, and paying in the form to which the Earth is accustomed. At the same time also becoming engaged in that what is necessary in small quantities, but of a higher quality as that what is required as a main chance of a spiritual existence. I can at certain times eliminate one--and be in church at ~~xxxxxxx~~ other times, I can eliminate the other, and then he, lets say, on Friday when I get paid. All of that is with-in my common sense, and I must know when it is right to do one thing or another. Then I will become harmonious in my decision to combine one and the other in the proper proportions. Alright Elaine?

Elaine: Thank you.

Mr. Nyland: Yeah....If you have no questions that's <sup>quite</sup> alright. And even if you have a question and I'm talking--you can stop me. So I say, now again what do you expect of the coming week? If you want to write it up for yourself - What has become important which was not important last week? If you compare your week-ends--how have you spent them, partly at the barn, partly home maybe; and you consider the line of weeks--52 in a year--so this is 1/52, and another one next week; and another <sup>one</sup> <sup>next</sup> week; and then your birthday comes, a day of <sup>great</sup> reckoning; and then again, another week, and another week, before you know it we'll be in summer. What do you expect of your life now? How much have you settled of your ordinary life? How many worrys are there? What is of your greatest concern? How much time do you spend for the necessities of life? That is, living, your property, your house, ordinary affairs, professionally, energies from this and that? Have you <sup>good</sup> accounting? Do you keep books? Double entry? Do you know what you have spent? Do you know what you have to spend?

Like an organization of yourself. The energies which are available in different places in your body. To keep the balance in your body by satisfying what is needed to keep it going. Not to let it rest--but not to let it do too much; all the different cells of yourself --that there is enough circulation of your blood taking place in a certain regular way--of course, regulated by your heart. But apply that to your spiritual development. Are you feeding the parts that have to be fed? And do you give it the right kind of material for food? Is there Handbledzoin in you? Is there sometimes a realization of spiritual current? Do you sometimes experience that state of well being psychologically? Of something that goes through you like a fresh wind that comes and really makes you vibrate? (buzzer) that even that kind of a vibration of your physical body can be an indication of the state of your emotional health. How can you regulate it? And what do you know where to go for the right kind of food? I heard of this time---(End side)---And then if you know what you want and you make out a list, as it were, of the kind of thing that you would like to buy--where will you get it? Do you know the sources? Do you have a little index to find out where is the proper kind of medicine? Where will you go and how much will you have to pay for it? Do you ever think in terms of that kind? That you have been poor in certain ways, spiritually speaking, now. I'm now talking about isoteric knowledge. I'm talking about what is available in the universe, of that what can be distributed and to which you are entitled. Becuase you, yourself belong to the universe. Becuase you have life in you--and life is eternity. And because of that life which is within each person, and at a certain place is quite definately quite free. That is, free from dimensional life; free from thoughts and free from feelings. You understand that? The dimensions of time is represented in my mind; the dimensions of feelings are represented within my solar plexes. That what is for me necessary, is to have a certain kind of life without that kind of a form. And when that is there even if it is imprisoned, I do know that it exists and that gives me, as it were, a passport to--which will

let me in, in any kind of direction of space and time--because I'm free from it! And there is nothing to be paid and I must be allowed to go there if I wish. Because it is necessary for me to make a constantly contact with that what is supreme within myself, essentially essence, I say; and that what is of universal value; to which I say, I am entitled, by virtue; or of already being part of it. And therefore I say, whenever I wish to find out a certain things of that kind of esoteric quality--where will I find it, and in what kind of book? Or can I find it by just sitting and meditating? Can I reach something within myself, and talk to it? Can I write it up sometimes when I have a brilliant idea, or thought--just as (?) concerned..concerned with myself and makes it clear, at a certain time, as a result of sitting wherever it may be--at my desk--or quietly on my bed; as I get up; sometimes when I get-- when I stand on my staircase will-- without having to go down as yet--I can stand there for a little and I can have thoughts about my life. Everyonce in a while, breaking this mechanicality which always chases me from one place to another, unconsciously. And when I mean--what I mean with common sense--that there is something in me that is not interested in being chased all the time; or all the time living in any kind of a form of reaction. But that it is really my aim as a man and not just to become a reacting creature or to remain that; that I don't want to continue with the influences of my unconscious educations. I want to find out what it is to be one and be free. And therefore I want to hunt, or find out or be open to esoteric knowledge--I call it esoteric as belonging to a spiritual World to which I want to go. Maybe I am in the so-called mesoteric range, of course its right--I'm not there yet! But I'm definately not esoteric. That is, I have already something that I know about myself that aspires to something else. And when I say esoteric knowledge, it may mean that it has to come down to me before I can get hold of it. But, for that I have to be open so that I can see it, and it won't pass me by. And when I recognize that it may ~~xxxx~~ exist--I have to reach for it. Because

I have to have a desire, I have to have an appetite . And when I talk about a weekly report for next week--how much appetite will you have? How much hunger ? How much will you be able to feed it? How much will you actually go out and see if you can buy something that is of great expense--but it has a quality out of this World! Many things like that, when you consider, when you look at your books on the shelf and you remember how they were of value at a certain time. And maybe you stand there--and take one out, and another and another--you look at it and associations, of course, come up in your mind; and you say, oh yes, I do remember, but I don't know very much about it anymore but I know the impression it left on me--it was worth while--maybe I should leave it on my desk for a little while; maybe there is time that I can just look into it; maybe one or two pages are allowed if I can find only that passage that I remember. Things of that kind, conversations you've had, try to remmember that with friends, in small groups maybe; problems or subjects that came up as questions. Consider them! How would you have answered them? What would you have said to so-and-so who apparently was interested, and in accordance with what you thought did not get the right kind of answer? Could you have given it a better answer? Give it now-imaginarely--seeing such a person and asking you the question. All of a sudden the scenery changes--you ask yourself the question. What do I know? Where am I now? Is it clear where I am? Am I climbing up on top of a mountain? Does that what I now experience give me a vista of my life? Do I want to look back? Or do I want to continue? How much strength will I have to climb further? Becuase I am not at the end yet. If you're in the Himalaya's, you know, you climb one mountain you think you are there--the top of the World. As soon as you're on the top there is another mountain just a little higher. And there are constantly <sup>re</sup>anges of that and you keep on climbing--up and up and up, you never will reach it. Maybe--maybe you will! How do I know what you will reach? But can wish for each other a good trip. Not a voyage--a voyage is on water. A trip is possible in air. Or will you walk? What will you do this week? Can I ask you to make up your

mind in a very simple way? Is it right to do that kind of schoolwork? Can I sometimes put a pin on your nose and say for God's sake why don't you wake up more? And if you answer me and say its none of your business--I think I would agree(with you)- becuase it isn't! Many times I consider that question-- why do I sit here? Why do I talk? What is it in me that makes me wish to continue to talk? Why do I sometimes shut up? Why don't we sit together for one hour without saying a word--could you stand it? Could you actually go through that terrible experience? And try to concentrate on things that are worthwhile and not allow all kinds of extraneous thoughts, little bits of something to enter into your mind. Will you promise to keep your eyes closed for one hour? Do you promise to yourself that you won't be disturbed when someone else next to you is shifting his weight, and puts his leg over the other leg, or even coughs a little bit, that it will disturb you? Can you imagine a group of <sup>10</sup> people (10) trying that kind of experiment? Try it for 15 minutes, sometimes if you like, see if it is something that you can digest that perhaps, in the midst of that silence, certain other things can appear because many times, esoteric knowledge doesn't want to come into the atmosphere of a person who wants--~~wants~~ constantly wants to remain unconscious. When we talk about openness it means that I make room. When I don't want something to come and enter, if it can recognize me as being open. What is it that I have to do in order to show then, because I cannot constantly say yes-I'm open-I'm open; will it come? How will I make it known that I'm in search for something when that something could help me--could be around me. I say, by prayer--but to what? Can I depend on the God--my God, to send that to me if I know that is what I need? Or do I need for myself; do I have that knowledge, that what is around me should feed me in a certain way? That that is really the kind, or the little particle, or the little section of esoteric knowledge that I need for that purpose of myself now being in a certain state that I recognize. I say, the psychological medicine cabinet; do I know enough about the pills that are there so that (I) can have one vitamin A,B,C,D, etc., for my life? Vita--means to life. Of course I don't know<sup>enough</sup> about such

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such things. I have to go through experience after experience. and the openness is probably that I go through it with my eyes open. Because then I will see; and then sometimes I can hope that I will recognize what is there; or perhaps my desire for adventure will make me wish for going further into the unknown; until I find that what I want or at least, get a little taste and indication that I'm on the right road. Together, I say, ten people in a little group 15 minutes - it's not so long. And you ought to try it. And perhaps even, when the esoteric knowledge of that section that belongs to a group of ten can come down and mingle with the atmosphere that you exude. Then maybe there is a possibility that something starts to reach towards you, or that you reach out for it; and that you will be fed in some way or other. You know, you never can tell how you will be fed. You have to wish for it; you have to be very quiet. It's a very good experience, and maybe you can extend it to half an hour.

We never did it long enough. We started sometimes with the so-called Firefly tapes, to have a quiet time before we started to talk. It was never long enough but it gave an indication. I wonder if you have ever done it by yourself? Sit quiet and close your eyes, and relax. Don't move too much, a little bit if you want to. And see then if you can drain the different questions and thoughts and the feelings - extraneous - that is, belongs to the outer world - let them drop away and relax - drain, in that sense. And then see if something else can enter into you. I gave once, that task. When the draining is half-way, something can come in through your head. And from then on drain it out further. The level of ontry goes through your head and comes down on you. It fills you with a certain kind of energy - new, different kind of quality. Something

that comes, in that sense, from above. It really can fill you at time-- in that time of quietness. And then because of it you will find your strength in that.

Those are small things, you know, but I do believe it is necessary to be reminded. Cause we do the same thing when we are taught how to pray; how to say grace before a meal; how to put your head on your bed, on your knees before you fall asleep. And when it is cold how soon you will wish to get under the covers - not wanting to spend too much time with God. How serious can you become? Is it necessary, every once in a while, to be remind-

ed? I believe it is necessary. I think there are a great many superficial things that take a person up during the day, and that he is much too busy, and he doesn't allow himself and then at times he feels that--he has a little sorrow; and then he hastens and he puts more in concentration that what he wants to make up in order per==perhaps to pay for that;~~xxxxxxx~~  
~~xxxxxxx~~ or not to accuse himself further, and in that way he makes a mistake because his capacity cannot contain it. We make all kinds of mistakes like that. We're careless--we really don't think enough about what we should do--and how much, not attending to the regulation; even including ordinary physical health. You know that! We're very dumb! Or we expect that we can do it and sometimes you get the Hong Kong flu. How will you live spiritually? Can I---do you mind if I remind you? I don't want to be that kind of a--person; I don't want to create an impression that I sit myself, thinking--how can I now remind them? Honestly, I don't! I do think about it for myself, to be, and then, if I am it may be of use. Primarily for myself. The road for me, is a direct one towards my God. On the way, I see people and I wish them well by looking at them. But as long as I can remain selfish in the desire for the development of my own; and the making of my own soul; as long as I don't take

any energy; any kind of thoughts or feelings away from anyone where they should go; perhaps because of responsibility. I'm entitled to remain within my own ego. And that ego, this self of mine. I become proud about it; that it is there, as my life. And it's not just a little ego with wishes. But it is the reality of myself that I try to find when I'm quiet and meditate; and see that what are thoughts and feelings, which do happen and perhaps, new thoughts and new feelings esoterically colored, enter into me, when I then am quiet, and at such a time, after 15 minutes, or 1/2 an hour; and I get up, I face the World, but there is within me a certain balance-- a poiseness which I would not have gotten in any other way in the midst of my activities. Every once in a while, if you can, like tomorrow; I wished you could be reminded in some way, I wished, when you come to the Barn, that you do know why you come. And that there is a chance tomorrow to do physical work--and not frown on your head; and not too many thoughts interfering with physical activities because you have to work. Work when you can because you have to work. Work when you can, there will be enough opportunities of the thought occurring. Maybe at times, you can use that. There is no contradiction in that because it's common sense that dictates to you that there is a Sunday, and a Monday, and a Tuesday and a Wednesday, all different kind of days; all different days dedicated to the sun, to the moon, to different planets. And you have the rights to be that at different times giving in or being dictated to by certain feelings of yourself. Of course the sun, when it comes from there, as actually consciousness, maybe his right to pay attention to it, in particular to your aim. But on a Monday, devote it to the moon. Luneday-Moonday. That then maybe, you remember yourself as appearance of a young human being in behavior. And what is there that is still separated from yourself, and lives on its own; and has not made any further connection with the source of all life within you; with your Magnetic Center. And therefore, Wednesday, you know what planets are represented by them. You know what the planets(mean) are represented by them. You know what the planets mean as feelings of yourself, and certain states belong to Mars, or to

Saturn, or to Mercury. All things are right to think about--and then when you know, then start and act. Do different things during the day, intentionally having in mind to provide opportunity for yourself to wake up. Whenever you can afford it--not at the expense of something that ought to be done--and also has a value. You know damn well what I am talking about! We must Work more! I assure you the time will come that you will realize that if you only could have Worked a little more, you would face the future, the time that is coming, differently. So that you don't have regret, I hope, that you can say, I've done what I could do at the time I did it, and I couldn't do anymore---because it is honest. I was simple; I was honest about that. I know that I tried to be as essential as I could be. I meant well, I used words that way, I could only use them then, and meaning them--I was not hypocritical; I was very serious about the expression of my life, and the usage of the energy that was allotted to me. That I think is right that when you look back then, and say honestly, I'm not sorry. So the question--what will you do tomorrow? For all of us. I hope we wake up! We have a good sleep, that you feel well--not sick; that you can Work; that you wake up with the desire to want to do something for yourself. And that really as a motivation you remember why! That esoteric knowledge can actually connect people; that they meet to say it that way, in infinity. And that on the road to infinity your finite form gradually disappears and that all that remains is essential essentiality of your Magnetic Center.....To Gurdjieff.....

LUNCH:

Well I have a lit--a little time. But as a matter of fact, I don't know what I should say. I can of course, wish you a good afternoon. And then I can say, "Will you please remember Work!" And <sup>then</sup> ~~there~~ I can add--will you be kind to each other? Will you be considerate? Will you actually extract something out of the experience of being here at the Barn? Can you make the day when you end it, a stepping stone towards next week. All these things are slow processes, and you have to take it over a certain length of time in comparing yourself--how were you last week? Like we talked about last night, for instance. I hope you ~~AREN'T~~ consider these things serious enough. Its very

difficult to convince a person that he ought to be serious when there is no desire on his part to be. But as you see for yourself in your life, and as it unfolds; and as you keep on having birthdays, one after another, and a year goes by; I said last night, 52 weeks, it doesn't take long before you know it we are in mid-summer. A nice cold day, still today, to remind you. But then we are in the realm of flowers and plants, and different kind of interest, and no gasoline to take a trip. I wish we could take a trip together. But I don't dare to mention it because, the other day I said, we are just to go on and then one afternoon or so I say, let's go tomorrow. And I see what happens. It would be very nice because that is like a common aim. And when we went a few times, as you know, and then everyday meeting...meeting at the same ~~time~~ place, I mean (?) (?) And wherever we were; and one after the other, dribbling in; and then hearing about so-and-so, still on the road because he had trouble, and maybe late at nite they happen to come, and the next day, again going. It was a remarkable experience, I think, for many of us. And for those who are new--and never had had it, I can easily see that you would like to do it. At the same time, there is a little bit of an organization, and many things that we have obligations for, we cannot just stop our ordinary activities and tell customers that we will be back in a month or so. It doesn't work anymore. We could do it when we were smaller, and we were a little bit more foot loose; and when we were starting to establish certain things and did not as yet have the responsibility, and partly were looking around. If one can do it, really in such a way, without hindering or affecting one's outer life, it would be very nice if actually such a thing could be possible. It would be marvelous if one could be free and say, "I will and it doesn't matter when I come back because I will pick up then, what is available to me" And then, forgetting about what you were engaged in, --and start all over again. But we're not that kind of people. And we're not that much all around and we are not so much talented. So that when we go in one direction we become dependent on that direction. And if for some reason or other, we have to give it up, it is somehow extremely difficult to find

another ; either an ordinary; either an ordinary job, or to continue in the direction one has gone and the older one gets--the more difficult it will be. And also, the present times are not very easy. There son't be gasoline to go across to the West Coast. Unless we could go now. Congress is still making up its mind. But this is not the right time. I don't know if I will be senitive enough to know that it is the right time to go--that's why I say--maybe we just Work and Work-- and all of a sudden some kind of ray of light from Heaven--and then we say--Now! It has to be done! How sensitive ~~are~~ you to the different events in the World; or things that come in on you? The sensitivity being received and trasslated into a definate thought or feeling, and maybe even followed by an activity or action of some kind. How spontaneous do you dare to be? If you are not spontaneous will you ~~just try for a week to be?~~ try for a week to be? And if you're over spontaneous, will you just temper it? Will you be able to change yourself in that way of developing, certain possibilities, which is still latent, and never the less, they are still a possibility? How much can you make yourself--all around? You start with an interest in a variety of different things you really have never been interested in. You start with conversations with people about subjects you don't know very much about. And when you have to listen, you start by being immediately interested in certain words which are used that you do not know and look them up in the dictionary. You have to learn how to study and to see what sources there are. You have to find out , ultimately, what kind of esoteric knowledge is available. Because esoteric knowledge is the kind of thing that will carry you across the threshold of your death. And you must prepare for that because I think that's you--what a person is, as a human being, the kind of instrument to carry something across--from this Earth, to somewhere else. I think that is a destination that we have--that we don't want to admit. Because we like to sit and look at ourselves knowing that we are going to die, but not wanting to do anything about it. Definatly not wishing to load ourselves up with some kind of freight that you have to carry, as if--you become a com---communication; a

a carrier of certain things of inner energy which have to be delivered in the hereafter. Can you visualize for yourself your----can you visualize for yourself, your life, like anyone else's life, the same way? Can you have a different aspect of the Barn? Can you see this Barn as a totality of energy available in the form of human being? All of them activity, in some form or other; many times not enough correlation between---at the same time all being forced, as it were, to admit that they have to continue to live in a very definite way. And then, if that realization comes, that you then see how all of us are part of that totality of something that is taking place, even sometimes without our knowledge of without really being able to define it. At the same time, very definitely, becoming aware of the existence of something that of which we are a part; and which has to be guided by most of us. In that way we can help each other, and understand more about our own life; that we fulfill a certain--certain place in a totality of an attempt as a group. And you can call that the Barn. As a Barn, in which one has to fit. And where one really could find a definite place if one wants to. And perhaps fulfill that kind of place, or fill it, as a place where you are for a little while--and then you must go again. Because you must not always stay here. You must find out from ordinary life what you know. And then afterwards, perhaps again, come back, and put your foot--your feet under the table of someone else. Actually to extract from life as much as you can that you know you can adapt yourself to a variety of conditions--perhaps it will make you footloose, perhaps it will make you free--to that even in that <sup>EVEN in that</sup> what you are doing, you're not bound. Of course, you will have to learn how to get free from yourself. Because that what you do in ordinary life is the form only. You put a little life into it--that's right! But your inner <sup>life</sup> will determine the quality of how to go from here to there; from one <sub>life</sub> form into another; from one re-incarnation--incarnation into the next re-incarnation. Always looking to see if God is watching you. Seeing you go from one place to another--admitting that you want to having a responsibility and sometimes

shying away from it, all the time coming back to the opportunity given in this lifetime. And then maybe, you can prepare for a totality, of all life existing in eternity. Its strange to say this when one is so bound by forms of so many different kinds. Birthdays are good to remember that, going from one place in the country to another is good to remember that; Don't become too solidly crystalized out--either in the place where you are; or for yourself that that what is the form that gradually starts to get a little older and becomes more adapable to conditions--finally settles down. Don't allow yourself--even to settle down with your life; always remain flexible, if you can do that, in any kind of a ways of expressing your aliveness. And then of course, you will never get old. Look at the lovely flowers we have from the greenhouse! Its a very good thing that we can do certain things right. Its also interesting that several things we still do wrong. If we could only talk about it, if we could only tell each other--why don't we really become what we ought to be? Why can't we be conscious and conscientous? If you will help me--I'll help you. That kind of cooperation, I think, we have to consider! As much as you can, if you do--Gurdjieff will listen to you. I'm quite convinced Gurdjieff know--knew esoteric knowledge--esoteric knowledge is also eternal. And it keeps on existing; and every once in a while, it comes out through some channel. But it is the same kind of knowledge in eternity existing for the benefit of all forms of life, to be able to free themselves from such a form and maybe even temporarily becoming infinite. And then, after some time, again and again, taking on a new form in a finite way for the sake of keeping aliveness--alive. I hope you think of Gurdjieff at least five times this afternoon.

END OF TAPE  
Transcribed by:  
Eleonor Kravitz

Typed by: Sylvia Robbins